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FOR THE GOSPEL MESSENGER.

**A Sermon, preached at St. Michaels in 1809.**

I COR. iv. 15—"Tho' ye have ten thousand instructors in Christ yet have ye not many fathers."

In Corinth, a city no less infamous for its vices, than famous for its wealth and its arts, St. Paul, under the divine blessing, had succeeded in planting a Christian Church, of which he had been the stated minister during a period of about two years. He had not, however, long left it 'ere corruption began to exhibit itself among its members, and threatened to leave them no vestige of their profession but its name. In order to correct this state of things, in the Epistle from which our text is taken, the Apostle gives his brethren at Corinth a variety of excellent admonitions. He states to them that these derived a strong claim to their attention from the relationship in which he stood to them. He was their spiritual father, he felt for them all the affection of a parent; in his reproofs and instructions he could have been actuated by no sinister motive, indeed, by no other motive than a zeal to promote their happiness: "I write not these things to shame you, but as my *"beloved Sons I warn you"*—I assimilate the connection between me and you to that between a parent and his child. Remember this is a relationship of a peculiar nature, "For tho' ye have ten thousand instructors in Christ yet have ye not many fathers." Though such was the particular application of our text by its inspired author, he no doubt contemplated a more general one. The text may with propriety be considered distinctly, in which view it suggests some valuable truths, deriving a peculiar claim to our attention from the circumstances, under which we are this day assembled. St. Paul does not assume the appellation of a father to himself as an individual, but as a Christian minister. He intimates that all true ministers of Christ may with propriety be entitled the fathers of their people. The inspired writers are in the constant habit of illustrating things spiritual, by comparing them with things temporal. To this practice they were led, not only by a sense of its expediency, but by the example of our Lord whose parables abound with instances of this familiar and impressive mode of instruction. Their use of metaphor is especially observable in their exhibition of the nature and duties of the sacred function. They speak of the Christian minister as a watchman whose duty it is to warn his charge of every threatening

danger, as a shepherd deeply interested in the welfare of his flock, and therefore solicitous to protect and preserve them; as a physician ready to eradicate disease, to assuage pain, to apply a remedy for every disorder, and a balm for every wound. But with singular felicity is he compared to a father. In vain shall we explore lexicography for a more impressive term. It is open to the apprehension of all ages and ranks of society in its rudest and most cultivated state. The young child and the savage perceive its full force as promptly as a sage could. Some persons may be incapable of accurately discerning the propriety of assimilating a Christian minister to a shepherd—a watchman or a physician; others may not comprehend these metaphors in their full extent, and probably none can do so without some reflection. But the ideas included in the term father, are known to all, they are so interwoven with our daily thoughts that our minds instantaneously embrace them. They are among the most grateful on which the human understanding can be employed. What parent in the contemplation of the past, and in the anticipation of the future, can be insensible to the enjoyments attached to this relationship! What child can call to mind without emotion these scenes in which he has witnessed the tears and exertions of a parent on his account. It is to the family circle that the mind recurs for the most vivid recollections of human felicity; and imagination never formed an ideal picture of it from which social joys were excluded, in which the delights of parental and filial affection were not prominent traits.

When then the inspired writer calls the minister of Christ a father, he excites ideas so definite and so agreeable, that they cannot fail to be impressive. The term moreover is very comprehensive, it gives a full view of the obligations of the clerical profession. Other terms designate one or more individual duties, but this embraces them all. To say that a minister is the father of his people, is to say at once that he is their spiritual instructor, watchman, shepherd and physician, bound to make them acquainted with the nature and extent of their several duties; to warn them against the machinations of external and internal foes—to defend them with his utmost ability; to provide for their security and comfort, and should all these endeavors prove ineffectual for their preservation from the pestilence of sin, it is his duty to use all proper means for their spiritual cure. But the term father does more than include these ideas common to other terms by which the Christian minister is characterized, it conveys to the mind some ideas peculiar to itself. It is not only the most impressive, and the most comprehensive appellation given to the minister of Christ, but it is the only one which gives a full view of the nature of his sacred function.

We are taught by it 1st, that he is in a sense the author of the spiritual life of his people. The Apostle of the Gentiles says of Onesimus, he is my son, whom I have begotten in my bonds; and to the Corinthians "Are not ye my work in the Lord, and in Christ Jesus have I begotten you." These are expressions familiar to every true minister. It is hardly possible that such an one should not have been instrumental in convincing some of the truth of the gospel, and in persuading them to embrace it. Exemplary in his profession, it is a reasonable presumption that the divine blessing has attended his ministrations, and that there are not a few whom he may with propriety address in the language of

St. Paul; "The Seal of my Apostleship are ye in the Lord." He is the appointed dispenser of the initiatory rite of baptism; the instrument of bringing men into the fold of Christ; of regenerating them—in this sense he is the father of (probably) a considerable portion of his flock. He is the preserver of that spiritual life, which he was instrumental in animating—of their spiritual life moreover who though neither converted or baptized under his ministry, form a part of his charge, for the faith of many a wavering disciple has been established, and the more stable have been confirmed by his exertions. Statedly dispensing to his people the word of life, he has invigorated their piety—enabled it to overcome temptations—to enlarge the sphere of its operation, to free itself of that lukewarmness which was the great obstacle to its attaining a healthful constitution. Not satisfied however with the use of natural means, he has recourse to the supernatural ones which God has mercifully provided. The Christian's nourishment consists not only of the word, but of the bread of life. His parent will not administer the one, to the neglect of the other. Justly estimating the New Testament manna, he extorts his people to participate of it, and regularly administers it to such of them as are disposed to receive it. But while he resembles a natural parent in his character of author and preserver of the being of his children, he also resembles him in his ardent affection. The real interest which he feels in the welfare of his people is that which gives life and spirit to all his services. Without it, there would be a body without a soul—a mass of ice freezing instead of animating the devotion of his hearers. If he had not this, it is improbable that he could have contributed to the conversion, establishment, or increased piety of any of his people. His claim to be the author and preserver of their spiritual being, to be their father would be sensibly weakened or destroyed if there were wanting a sincere affection. Possessed of it, he proves himself not in act merely, but in *principle* a father. His love to his spiritual children exhibits itself in the earnestness of his manner when engaged in public services—he plainly shows that he is disinterestedly pursuing the welfare of his flock, not his own advantage—that he is persuading them to embrace not speculative, but practical truths, not truths to which assent can be refused without danger, but those which are so intimately connected with present and future well-being, that to reject them is madly to plunge into ruin—he shows that he is solicitous about the success of his instructions, because that success, and the happiness of the instructed are one and the same. He shows that he is not actuated by a cold sense of duty, for he seconds public instruction by private—he seizes with avidity every opportunity of free converse with individuals of his flock—patiently listens to their scruples, and zealously endeavors to remove them—he reproves if necessary, but always with the tenderness of a parent, "his object is to mend the sinner not to lash him like an enemy or executioner, he takes greater pleasure in exhorting people to be virtuous, than in complaining of their vices." His pointed admonitions are always secret, his good sense dictates this no less than his affection for the criminal, since he is sensible of the wisdom of the remarks that to expose to too open shame, is but the way to render shameless, and "reproofs that expose commonly do but exasperate and induce obstinacy." Aware of the power of prejudice and pas-



sion, he does not rashly oppose the former, but endeavors gradually to undermine it, and to counteract the latter he eagerly lays hold of those propitious seasons, when circumstances have contributed to diminish or suspend its influence, hence he particularly cultivates the society of his flock, during periods of affliction—experience having attested that at such times the mind is most susceptible of religious impressions, and revelation having declared that affliction is a mean, in the hand of omnipotence, of weaning mankind from the world, and of leading them to set their affections on things future and eternal. You see then the propriety of the appellation, which St. Paul assumes to himself in common with all the true ministers of Christianity. Alas! that there should be so few who are entitled to this honorable appellation! Alas! that we of the present day should be so often witnesses of clerical apathy, and be forced to join in the complaint of the Apostle, “Tho’ ye have ten thousand instructors in Christ, yet have ye not many fathers.” Some lay claim to the title of instructors in Christ, who have no knowledge of his religion, or worse, are disposed to pervert it. Others know it in word but not in power, have merely yielded to it a speculative assent, not the assent of their wills, their conduct proves that they are yet far from being good members of the Saviour’s kingdom, that they own him with their lips while their hearts are far from him. You cannot say that they are *nominal* instructors for they do instruct, no exception can be made to their orthodoxy, or to their punctuality in the performance of their stated duties. But they are mere instructors, they coldly address themselves to the understanding, and make not a single effort to influence the will—they mingle not the affections of a father with the exhortations and reproofs of a minister—they exhibit no anxiety about the success of their ministry. It cannot be reasonably expected that mankind so much the creatures of passion will be influenced by instructions addressed solely to their judgments—that a weekly precept contradicted by daily example will be efficacious; that admonitions and exhortations coldly delivered, and apparently, as mere matters of form, will be much regarded—that public and general instructions unaided by private and particular ones will be of much avail in producing reformation of manners. I repeat, it is certain as that ignorant and designing instructors do mischief; so it is more than probable, that mere instructors, those whose lessons are not seconded by the force of private example and private instruction, and strengthened by zeal, by a real anxiety about their success will not do good. Experience corroborates the suggestion of reason, and gives new strength to the Christian’s regret that so few of the instructors in Christ are fathers.

Blessed be God, though there are not many there are some—there have in all ages of the Church been some, who deserve, and from whom malice and prejudice alone can withhold the title of fathers of their people. It might have been hoped, that this would be the case, from that cheering promise of our Lord—“Lo I am with you alway, even unto the end of the world”—from his encouraging assurance “The gates of hell shall never prevail against the Church,” and from his exhortation, “Fear not, little flock.” If the order of the Christian ministry is destined to continue until the end of time, and to enjoy the support of their great master, reasonable is the hope that of that ministry there will ever



be some who have not bowed the knee to Baal. If the Church, like a house set upon the rock, is to remain immovable, amid the attacks of her foes, and the convulsions of her pretended friends—to surmount both persecution and corruption, are we not warranted in the belief that at all periods how diminished soever her lustre may be, she will have more than a mere existence. If from the creation, there has been a portion of mankind, whom God has owned as his servants, if at no one period Satan has numbered all men among his disciples; if the flock of Christ however reduced is still to have a name and existence, how reasonable the hope that sin which has been incapable of subduing the whole world, has felt its weakness not with respect to the Laity only, but that some of the Clergy also have successfully resisted its power. I say it might be hoped that as there always has existed a remnant of the true Israel, and there ever will be, that this remnant will be composed at least of some of those who have the strongest obligations to belong to it. My brethren it is more than hoped, it is known. St. Paul declares it as a fact there are not many, but there are some fathers, in the ministry. The Apostle himself belonged to this small but honorable fraternity. The primitive ministers of our religion with scarcely an exception, belonged to it—they were called by their co-temporaries Fathers, and their exertions in the Christian cause prove them to have merited the title. Though degeneracy, in subsequent ages, did exhibit her hydra-head within the pale of the Altar, she has not obtained complete dominion there. She has not conquered all the members of the Christian society, neither has she subdued all its governors. Though clouds and darkness rest on the records of ecclesiastical affairs, the mind traversing these gloomy regions, is ever and anon cheered with the appearance of some luminary of a Luther; a Hooker; a Wilson; a Portius; who seem to say: Hope thou in God, he has not abandoned his cause, and the cause of human nature, the obscurity which envelopes the Church will be dispelled, even now it enjoys a twilight, the resplendant sun will ere long exhibit itself. Such luminaries will never be wanting in the Church. If we consult the history of past times we know they never have been, or of the present that they are not. God be praised they are not wanting to our age, or our country. You know my brethren they are not. Your experience tells you that you have enjoyed the ministry of a truly Christian father.\* I am probably now addressing some who are the seals of his Ministry, whom he will at the great day call his sons, and who will gratefully acknowledge this their tender relationship to him—for he it was who snatched them from the destructive power of Satan, introduced them into the fold of Christ, washed them in the laver of regeneration, and taught them how they might become heirs of glory. I speak to some who were established and confirmed in their faith by his instructions, who to his exhibition of the authority of the divine law are indebted for that exemplary practice which now characterises them—for that self-approbation and hope of future felicity which in adversity are a never failing spring of consolation, and in prosperity are the sources of the most valuable enjoyments—whose souls, in short, have been refreshed and nourished, and invigorated by that spiritual food the word and the bread of life, which he was the instrument of dispensing. I speak to

\* The Rev. Nathaniel Bowen who had lately removed to New-York.

some, who can bear witness that he first sought the welfare of his Congregation, and I may say of other Congregations in this Diocese with a zeal that is rarely equalled—that he felt for you the affection of a parent, that he regarded you as his children, and so nurtured, guarded, assisted, instructed, and sympathized with you all, not so much because it was his duty, as because it was his pleasure. He did not remain satisfied with pointing out the path of duty—he was a leader as well as a director—he guided you not by his lips merely, but by his life, he went before you in the way to Heaven, he might with strict truth, and without being liable to any insinuation, except from malevolence, have said in the language of St. Paul to his spiritual charge “Be ye followers of me, as I also am of Christ.” But I forbear your feelings, and my own demand much more—I am unwilling, however, to trespass on your time, and would, if possible, avoid offending fastidiousness itself. I have only therefore to exhort you to strive and pray, that these valuable instructions, which are now transferred, may be productive of the great end at which they aimed of your salvation, and to invite you to join me in gratitude to the great God, that he still blesses his Church with fathers, and that he whose separation from us we now lament, still lives to benefit others.

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FOR THE GOSPEL MESSENGER.

PEACE, AND THE MEANS OF MAINTAINING AND RESTORING IT.

The advocates for duelling, (alas that a practice so *absurd*, for it visits such trivial offences, as the shouldering of another in a crowd, or the striking of a pet dog, with a capital punishment, so *unjust*, for it places the injurer and the injured on a common level—so fruitful of misery, and anarchy, and of danger to the soul, should have any advocates,) maintain that it promotes courtesy, and thus guards the peace of society, and that, like public war the *ulterne ratio regem*, it puts an end to discord, and its tendency is to peace. Now if we were to admit these assertions to be true, we might yet well ask if the remedy was not worse than the disease—if the advantages were not purchased at too dear a cost. But we deny that such good ends as mutual courtesy and peace in a community are in the least promoted by the sinful, absurd, unjust, and cruel custom we are considering—for in the first place the courtesy which has no other motive than the fear of being called to account for the want of it has an insecure foundation, and the fear whatever power it might have is much qualified by the consideration that the threatened punishment may after all fall not on the uncourteous one, but on the polite man himself—and it is known that after a duel, if it be not fatal, there often remains much ill will ready to manifest itself in various ways on the part of the individuals most concerned, and their friends also, and that where the issue is fatal, the relatives and friends of the victim are often exasperated lastingly, and so fiercely, as to engage in other duels, and thus family feuds are perpetuated from generation to generation. It is equally true of war between individuals, and between nations, that peace which is said to be restored, is often only a seeming peace—that there lurks much bad feeling ready to misunderstand—to misrepresent—to burst forth into hostility when least expected, and with aggravated ferocity. But let the points we are discussing

be tested by observation. Is there more courtesy in the foreign countries—in the States of our country—and in the districts of our own State where duelling is most prevalent, than in those in which it is less so, or but very seldom resorted to? Are evil speaking, and slander, abusive language and publications—outrages on the person, assassination—the display of hostile weapons the bowie-knife, the stiletto, the club—less or more frequent where duelling is most practised? To these questions we think history and every day occurrences can give but one reply. But our present object is not to refute the shallow pleas for a sinful practice—not to expose its pretences—it is to invite attention to the inefficacy of all the methods which wise and good men have proposed for its suppression: severe laws—courts of honor—appeals to relative love and patriotism, and the "*mens conscia recti*," and the like, and to remark that the only remedy is Christian principle. Let this prevail—let it be deeply planted in the young mind, and we shall hear no more of duelling. Where Christian principle exists, mutual love and all its fruits, courtesy—care to avoid giving offence—promptness to seek reconciliation when offence has been given—forgiveness and not revenge will follow as of course. A Christian cannot for a moment countenance a breach of the sixth commandment. It is his study to live peaceably with all men. His example and influence are the best guardians and restorers of peace in a community. His conduct is a lesson, the only correct lesson on the means of preserving peace. No other means for the attaining of this most desirable object are of any value, but those which Scripture teaches—which the true Christian habitually uses—which are set forth in these emphatic declarations and precepts: "Wo be to him from whom the *offence* cometh. If thy brother hath ought against thee—be reconciled to him, that is, as the Church teaches, make him restitution and satisfaction according to the uttermost of thy power." "If thou forgive not men their trespasses, neither will your heavenly father forgive your trespasses. Forgive him—I say not unto thee, until seven times, but until seventy times seven." The peace of no community has a stable foundation in which these principles are not prevalent. There can be no peace where they are not, in some degree, regarded, for offences will arise unless there be vigilance in guarding against them—they will become of alarming magnitude, however small they were at first, unless they be promptly and satisfactorily explained—and unless there be forgiveness on one side or the other—if retaliation succeeds retaliation, war must be perpetual, and from the affinities of relationship and friendship, it will pass from individuals, until it arranges a whole neighborhood under opposite banners, and as was the case in those heathen regions where forgiveness was regarded as a meanness, feuds will descend to the remotest posterity. We repeat then dost thou seek peace and ensure it? "Study to be quiet," beware of giving offence.

Has peace been interrupted? Hasten to restore it by explaining what was unintentional, acknowledging what was wrong, and asking forgiveness. Hast thou been injured not merely unintentionally or carelessly, but deliberately, wilfully, with malice pre-pense, and grievously? Consider how many and aggravated thy offences against God which he is yet ready to forgive—the condition of thy own forgiveness, and thy daily



prayer, the pledge that thou wilt forgive. It is thy duty, thy interest to forgive, and it is the *price* of peace, (of that blessing so valuable to thyself; to thy family—to thy neighbors around thee—to thy country,) which thou oughtest cheerfully to pay.

PASTOR.

FOR THE GOSPEL MESSENGER.

# REMINISCENCES OF OUR LATE BELOVED BISHOP.

[Continued from page 203.]

*A letter to Mr. ——. "My Dear Sir:—*I observe that your annual Jockey Club Meeting takes place this evening. You know I *have not the honor to be a member of it*, and can have no influence of course in its business, nor any right to suggest measures—but you will indulge me with the liberty of asking, whether *you* could not induce a change of the time of the annual races, by bringing before this *venerable Club* the considerations of bad roads, bad weather, &c. so invariably to be counted on in February—I know the difficulties that beset the question, of February or any other season. The 3d week in November, however, would, it seems to me, be an admirable season combining many advantages. Pray exert your influence in aid of the little we have, to make the season of Lent, not so absolutely the gayest season of the year, and oblige yours, with great regard."

This paper seems to have been written to the Governor and President of the Convention of 1833, when the "Nullification Act" was about to be enforced. Whether sent or not, is not known.

Ministers of the Gospel of Jesus Christ, can, in nothing, act more consistently with the spirit and precepts of their religion, or the nature of their office, than when they endeavor to promote peace among their fellow men in general, and especially among those to whom, professionally, they are most immediately related. Under this impression, and with no other sensibility to the solemn crisis, to which the long continued conflict between the State, and the Government of the United States has been brought, than they believe to be common to the minds of very many of the wisest and best of their fellow-citizens, as well as of their brethren in the bonds of Christian fellowship, the ministers of the various Congregations of Christian people, in Charleston and its vicinity, have felt it to be their duty (not without the concurrent suggestion and desire of distinguished and respected Laymen of different political parties,) to meet together, for the purpose of taking mutual counsel of each other, as to the expediency of some humble effort on their part, suitable to the relation, which they bear to all classes of men composing it, for the peace of the sorely distracted community, in which, their lot of service has been appointed. They know and understand the peculiar character, in a civil point of view, of their relation to the community; and would not be supposed impatient of the restriction which it sets to their influence in all matters not strictly and properly professional. Seeing, however, the prospect of their beloved country, deepening with the horrors of civil feuds, in which not only citizen is arming himself against citizen, but even the members of the same domestic household, must be arrayed in deadly hostility against each other, the father against the son,

and the brother against his brother, feuds of which centuries have passed without an example, characterised by features so revolting to the Christian mind, they not only feel, that they are not forbidden, but by the most sober estimate they can form of their obligations, that they are required to essay the effect of their counsel affectionately and humbly tendered, to the constituted authorities, for the aversion of the impending calamity. Encouraged by the present aspect of congressional action, to hope that measures of the General Government, offensive and injurious to the Southern States, may, in some happy degree, be modified, they fondly entertain the persuasion that the execution of the ordinance of the late Convention of the people, and the acts of assembly consequent thereon, and designed for its effectual enforcement, may, for the present without injury or dishonor be suspended; and thus the irritation of the public mind be allayed, to the prevention of the evil, of whose amount no estimate can be extravagant, of civil war. They, therefore, with all the deference which for their patriotic virtue, and political wisdom and ability, they deeply feel to be due to them, beg leave to tender to his excellency the Governor of the State, and the President of the Convention, their respectful and earnest solicitation, that they will interpose the influence proper to their stations, to an effect so conducive to the present peace, and the future and permanent safety, liberty, prosperity and happiness of South-Carolina.

*Extract of a letter to a Clergymen in England—no date.*—"Information, from one, whom you had seen and known in England as an invalid—that he had recovered some better degree of health, and was able to find satisfaction in the prosecution of the business his hand might find to do—that happiness, by the way we are made to realize as we advance on the latter portion of the term of the years at most allowed us, that life admits of no enjoyment so great, none other indeed in comparison worth the naming, as that which comes from active endeavor to the utmost of the power left us, to do the work assigned us, as our duty. In other periods, the satisfaction derived from such a source may be deficient, because the favor or honor that cometh of man, may not go with us in our course; and depression may slacken or overrate the action to which we are bound. At this, on the other hand, it seems to me, that whatever pleasure men may still appear to have in us, or whether they have less or more, it is all comparatively of no importance. The eye of faith has become now steadily fixed on the issue, and all things else have little interest in our minds."

*Charleston, July, 1806.—My esteemed Friend:*—Among the many to whose affectionate sympathy in your late distress, you are so peculiarly entitled, you will recollect, I flatter myself in him, whose name is subscribed to this, one who is not the least capable of feeling all that such afflicting circumstances demand. Be assured, my friend, my heart has been with you in your sorrows, and I have felt the most painful regret at the impossibility of contributing any thing towards the alleviation of that extremity of grief which this dispensation seemed calculated to cause in a mind formed like yours, to a too exquisite sensibility to the mournful occurrences of human life. From the time when it pleased

heaven to afflict your family by the death of that very amiable, and deservedly esteemed member of it, I have wished to write you on the subject, but have found myself incapable of executing the wish. I knew it would be in vain in the first stages of your grief to attempt to offer to your consideration the ordinary arguments for resignation and submission to the will of heaven—and I must confess that I have ever been averse to this obtrusion upon the mind that is whelmed in the overflowings of distress, with cold appeals to its reason and reflection. When the fountain is thus forcibly broken up, it is in vain to forbid the stream to flow: and were it not, I know not that nature could be relieved by the imposition of any restraint that forbids the indulgence of emotion which have their origin in her best and wisest laws—rather then, my friend, to reason you into resignation, it was my wish to make that gentler, yet far more efficacious application to the wounds of your heart, which consists in the sincere and affectionate sympathy of undissembled friendship. To tell you that I felt all your grief, I thought would be kinder than to tell you, you must not feel so much, and to assure you that my heart was wrung with anguish for your sufferings, a more welcome communication than to tell you that religion forbade the indulgence of that of *yours*. Yet I know it would be impossible for me to express half of what I felt, and afraid of presenting myself to you with a manner that might wear in any degree to you the appearance of a want of sensibility suited to the nature and character of your sorrows, I was constrained to omit the purpose I had formed of attempting to express to you the feelings of my heart on the death of your deservedly lamented nephew.

At present, however, I write with another view. *Time* has I am confident in some manner operated its usual effect, and the ebbing of the full tide that had whelmed your heart has left you capable of reflecting on your *sorrows*, and applying to them what your religion teaches concerning the principle and design of all human calamities. It is unnecessary for me to say to you, that for him, whom you have lost (as it respects his happiness and good) there is no cause to mourn. Fair and promising it is true were his opening prospects in life. Yet we know not my friend; with respect to the circumstances of our earthly condition, what a day may bring forth, and on the death of any whose prospects were the *brightest*, it is always at least as reasonable to say, *he has been saved* from many miseries, as that he has been disappointed of many joys. This consideration must encourage us to give its full force to the motive for acquiescence in the death of your valued friend, which God has given us in the hope of a blessed futurity. You know the excellency of the youth you mourn, and can apply this consideration in all its force to his *apparently* untimely and too early death. When such are removed from us, it is for ourselves, not *for them* we mourn, and must it not be in wisdom and in goodness that God causes us to be thus afflicted. We know his nature, *for he* hath vouchsafed to reveal it to us, and are *assured* that he does not *afflict willingly*, or grieve the children of men. We know that though he does not forbid us to weep, he requires us to look up through our tears to him, and humbly adore in him the gracious author of our sufferings, from whose hand we receive much good, and must therefore be content to receive evil also, and who corrects us in mercy that he may awaken us to the love of him above things,



and to the diligent pursuit of that glory which he has reserved in heaven for all, who by patient and persevering obedience seek for glory, honor, and immortality. Think of these things, my friend, and remember God *forbids you to cherish grief*. He *commands you to improve it*, improve it to your immortal benefit, and in his Gospel has taught you, how that improvement of it, is to be made. Let me entreat you with the earnestness of a friend who feels the liveliest interest in your happiness, not to abandon yourself to uncontrolled sorrow. Your duty in every sense forbids it—and especially your duty to that God, whose design in our afflictions is not to produce temporal despondence, but spiritual animation, and to invigorate us in the pursuit of *things unseen* and eternal, to the destruction of all inordinate attachment to *the things* that are seen and temporal. Resist not this gracious purpose of God in your sorrows, my dear friend, but ask and you will find abundant grace to help you in this your time of need—to make them as much as possible answerable thereto, return to the cheerful performance of the duties and participations of the rational joys of life. But never forget the lesson which heaven by this calamity has taught you, that this is not your rest, that there remaineth for you a better, even an heavenly abode to which your step must always with steady firmness be directed. May God direct and bless you, prays your friend.

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FOR THE GOSPEL MESSENGER.

*Messrs. Editors:*—In the "Journal for Christian Education," page 376, is an article taken from the Banner of the Cross which contains this remark: "Our Church—directs that no parent shall be god-father for his own child—and further, that no "person be admitted god-father or god-mother to any child—before the said person so undertaking hath received the holy communion." Our Church, that is the "Protestant Episcopal Church in the United States of America," has issued *no such prohibitions*. This mistake originated from the Canon twenty-ninth of the Church of England, which *does* contain the prohibitions named above.

AN OBSERVER.

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ROMANS, IX. CHAP. 3d verse.

I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh—under any interpretation it is clear that St. Paul was willing to undergo a great calamity for the benefit of his countrymen. The text, therefore, is certainly a good foundation, to rest, the duty of patriotism upon.

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PROVERBS, XIV. CHAP. 34 verse—"Righteousness exulteth a nation."

Cicero says:—It is by piety and religion, and this wisdom only, whereby we have perceived all things to be disposed and governed by the Providence of the immortal Gods, that have we conquered all nations and people.

## NOTICES OF NEW PUBLICATIONS.

*The Order and Duty of Bishops; a Sermon, preached in St. Paul's Church, Baltimore, September 17th, 1840, at the Consecration of the Rev. Wm. R. Whittingham, D. D., as Bishop of the Protestant Episcopal Church, in the Diocese of Maryland. By the Right Rev. Alexander V. Griswold, D. D., Presiding Bishop, and Bishop of the Eastern Diocese.*—The main object of this discourse is to inculcate that bishops should, as we are told St. Paul did, labor "more abundantly" than the priests and the deacons. As these are to give themselves wholly to the "one thing," viz. the work of the Lord, and as far as possible draw their studies and efforts that way, so those in a more especial manner, being set for an example not to their brethren of the laity only, but to the clergy also. The text, Acts vi. 4, is happily selected as teaching that the first order of the ministry are to devote themselves to the more spiritual duties; while the deacons are to relieve them from those duties which are of a more secular character, such as searching for, and ministering to the bodily relief of the sick and the poor. It is well remarked "if in modern times, we see Christ's ministers praying and preaching less, in consequence of their advancement to higher office, it is among the lamentable proofs that Christians have in some things departed from what Christ taught and his apostles practised." In this passage, we understand preaching, not in the modern sense, of delivering *sermons*, but in the sense, in which it is understood by Hooker, and other of our old standard writers, that is, declaring the doctrines and duties of Christianity, whether in the very words of *Scripture*, as he does, who reads the lessons, the commandments, the epistle and the gospel—or, in the words of the *Church* as he does, who makes the declaration of absolution, or pronounces the exhortation in the daily service, or *that* in the communion, or the baptismal, visitation of the sick and other offices.

Surely the bishop who instructs the little children in the catechism, and the youth in the confirmation, and the priest and deacon in the ordination services, and the whole flock in the consecration office, is *preaching* the gospel, as unexceptionably, and as effectively, as if he were speaking to them from the pulpit, in his own words. It is well known, that the bishops in other countries, and some in our own land, do not in the course of the year deliver more sermons, perhaps not as many, as some in the other orders of the ministry. They may preach less, *in this way*, that is from the pulpit, their own compositions, but if their time is given to addressing, whether in Scripture language or that of the Church, candidates for orders, and confirmation, and the people at large from the desk, the chancel, or the episcopal seat, they may be more diligent preachers than any one else. Understanding preaching, in this enlarged sense, and not in the confined sense in which the term is now generally used, (seeing that the Church is too little regarded as a "house of prayer," and the best preaching, *that* of Christ and his apostles, and of the "goodly fellowship of the prophets," and of Moses in the law is disparaged,) we cannot but assent to these remarks: "Without this divine ordinance, (viz. of publishing on the part of God's ministers his truth and man's duty) none would be converted: none would call upon

God in prayer. For as our apostle says : ' how shall they *call on him*, in whom they have not believed ? and how shall they *believe in him* of whom they have not heard ? and how shall they *hear*, without a preacher ? and how shall *they preach*, except they be sent ? ' Thus ' faith cometh by hearing, and hearing by the word of God.' In preaching, Christ's ministers more especially and most powerfully act in his name ; it is " as though God did beseech you by us ; we pray you in Christ's stead." The following remarks are truly instructive, and adapted to be useful. " If a bishop be in character, talents and faithfulness what he should be, and his office is duly respected, he is the bond of union, and the mainspring of energy in his diocese. While the other clergy visit each family, and watch over individual souls, as they who must give account for each to God ; the bishop visits all the parishes of his diocese, administers to each the word of life,—ordains elders, in every place where needed—confirms every pious believer, in his baptismal engagements, blessing him in the name of the Lord : superintends the concerns of all the churches, regarding the interest and promoting the peace of every minister of Christ, and of every congregation of his people. To his province, it also appertains to regulate the worship and the public services of the Church : to hold a friendly intercourse with all the clergy of his diocese, whom he should view as his children ; and to have a careful eye to all doctrine and discipline.

In doing good, the bishop's *charities* should, in my judgment, be chiefly to the clergy—to candidates for the ministry—to churches, and to what concerns the more general good of his diocese. In his house, he should *use hospitality*, welcoming especially to his *frugal* board ' them who are of the household of faith.' Though he baptizes but few, he blesses each baptized believer in the name of the Lord, and all share his prayers and official benediction to confirm them in their Christian profession. While each parish minister accommodates his instruction to the particular wants of his flock, and gives to each his portion of meat in due season ; the bishop, in ministering the word, should discourse rather on those doctrines of Christ and duties of religion, which are more generally necessary to salvation, and are applicable to larger portions of mankind. He should teach the more essential principles of the gospel, and what appertains to the order, and government, and discipline of the Church : while to adapt those principles to the cases and various wants of individuals, and to treat minutely the duties of Christian life is more especially the office of the lower grades of the ministry. Let this then be the conclusion of the whole matter ; let those who succeed the apostles in the same office and ministration, follow their example, and labor in word and doctrine more than others. He who accepts the Episcopal office ; who would be greatest amongst us, by assuming this high responsibility, should be of all men, and of all Christians, and of all ministers of Christ, the most meek in his deportment, and the most devoted and unremitting in the gospel ministrations,—especially in preaching Jesus Christ and him crucified.

They who fill this office, are generally men somewhat advanced in age and experienced in the ministry. They are supposed to be of the most eminent for piety and prudence,—for godly zeal and knowledge of the scriptures. Their office, if duly respected, adds weight to what they



teach, and renders their discourses more profitable. Their preaching often before the clergy of their dioceses is like a father addressing his children, and tends both to instruct and to unite them. The bishop is, or should be, one who is respected by the diocese, as possessed of piety and sound doctrine; and of a holy zeal for the glory of God, the prosperity of his Church, and the salvation of men. When he errs, (for who is free from error?) his brethren, with kindness and respect, should give him advice, which he should receive in meekness and love; well considering that his being appointed to an office so sacred and responsible, does not, as a thing of course, make him either a wiser man, or a better Christian."

The hint which follows, will, we trust, not be without good effect to all concerned:

"The pride and arrogance of men in office—their tyranny and abuse of power—their luxury and dissipation, and other vices, wasting in a vain show and for self-aggrandizement, the wealth which is given them to strengthen their hands in promoting the public good, are among the great evils of his present life. The history of the world is but little more than the history of selfishness and pride, striving for wealth and power, and abusing them when possessed. He who accepts an office of a temporal nature, and has with it exemptions and emoluments lucrative and valuable, ought to view himself as the servant of his constituents; and as truly bound, by every principle of justice and of honor—of propriety and of religion, to regard chiefly their good, and faithfully to discharge the duties of his office, as any servant or hired man is bound to be faithful to his employer."

*Proposals for publishing at Columbia, Tennessee, a Monthly Periodical, entitled The Guardian; a family Magazine, devoted to the cause of Female Education on Christian principles: edited at the Female Institute, Columbia, Tennessee, by the Rector, with the aid of the Right Reverend Visitor, Bishop Otey, and of the Tutoreses.*—The conductors of this school have long felt the want of a medium for communicating regularly with their patrons, and for laying before the world the results of their experience and observation on the whole subject of education, both public and private. The advancement in learning, the enterprise in study, and the intellectual and moral improvement visible among their interesting charge, they would gladly spread among those families of the South West, whose daughters are debarred the advantages of public schools. The Right Reverend Bishop Otey having obligingly favored this undertaking with the engagement *that he will write for every number of the proposed Magazine*, the Rector is encouraged to submit his plans to the community at large, in the confidence that in the circle of his associates and correspondents, he is surrounded by all the zeal, experience and talent requisite for imparting permanent value to such a publication. It is emphatically called for by the growing interest of this section of the Union in the whole subject of female education upon the best and soundest principles. We are bound within no narrow limits. A subject wider in its range than that which lies before us, cannot be suggested; and in seeking to give *interest* as well as usefulness to our work, we can be at no loss for topics. "The world is all before us,

where to choose." Religion, whether in its own purity and loveliness, or as connected with letters and sanctifying while it elevates the aspirations and developements of genius; the fireside circle, the seat of the purest affections, and the chief nursery of all that graces and adorns our world; the school, redeemed from the tyranny of dogmatism, and made the scene of courtesy, dignity and refinement, no less than of far-reaching thought, sound learning and skill in the management and mastery of the passions;—in fine, all that is praiseworthy in the spirit of our wonderful age,—its enterprise, its courage, its grasp after the highest attainments in art, science and invention,—so various and illimitable are the fields from which our topics and illustrations are to be gathered. Whatever may contribute to control the imagination, to expand the mind and to elevate the aims of the young,—

"To raise the genius and to mend the heart."

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## SELECTIONS.

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FOR THE GOSPEL MESSENGER.

### BAPTISM A MEANS OF JUSTIFICATION.

*Messrs. Editors:*—Some late distinguished writers have been thought to entertain *novel* views of the importance of baptism. But do they place it higher than the eminent Waterland? He writes thus. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."\* Here the word *saved* amounts to the same thing in the main with *justified*, being opposed to condemned: and it is farther observable, that the believing here must be understood of a lively faith; yet that alone, is not said to save, or justify, but with the addition of *baptism*, or in and with the use of *baptism*: for whatever some may please to teach of *faith only* as *justifying*, the *exclusive term*, most cer-

\* Mark xvi. 16.

tainly, is not to be understood in opposition, either to the *work* of the *Father*, or of the *Son*, or of the *Holy Ghost*; or to the standing *means* of conveyance which they have chosen. The warmest contenders for faith alone, are content to admit that the exclusive term, *alone*, is opposed only to every thing else on *man's part* in *justifying*, not to any thing on *God's part*: now I have already noted that *baptism* is an *instrument* in *God's hand*, who *bears his part* in it; and, therefore, *baptism*, in this view, relates to *God's part* in *justifying*, and not to *man's*. It is not indeed said in the text just cited, that he who is not *baptized* shall be *damm'd*, as it is said of him who *believeth not*. God reserves to himself a liberty of dispensing in that case. At the same time, he has made no promise or covenant to *justify* any one *without* the use of *baptism*: so that still *baptism* must be looked upon as the *ordinary* standing *instrument* of *justification* on *God's part*; and we have no certain warrant for declaring any one *justified* independently of it.

The next remarkable text is, "Except one be born of water and of the spirit, he cannot enter into the kingdom of God, cannot see the kingdom of God."\* Where we may observe, that born again, in the second verse, is interpreted of *baptism*, (*sign* and *thing signified*,) in the fifth; and the emphatical word, *cannot*, is twice made use of in that case. What room then is there left for pretending any direct and positive promise from God to *justify* any man *before*, or *without* that *ordinary mean*? Say that faith is our instrument for receiving justification, which is saying enough; still *baptism* must be *God's instrument*, ordinarily, for applying or conferring it, in virtue of what our Lord himself, in that place, has *twice* solemnly declared. But I pass on.

In the second of the Acts, we read these words of St. Peter to the Jews of that time; "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."† Now it is to be noted, that true repentance, in such case, *pre-supposes* some degrees of preparatory *grace* and *lively faith*; and yet *baptism* was to *intervene* too, in order to *remission*, that is, in order to *justification*, and the gift of the in-dwelling of the Holy Spirit of God.

So again in the case of St. Paul, at his conversion to Christianity: he had been a *true believer* from the time when he said, "Lord, what wilt thou have me to do?"‡ But he was not yet *justified*: his sins remained in charge for *three days* at least longer: for it was so long before Ananias came to him, and said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."§ *Baptism* was at length his grand absolution, his patent of *pardon*, his instrument of *justification* granted him from above: neither was he *justified* till he *received that Divine seal*, inasmuch as his sins were upon him *till that very time*.

Pass we on to the Epistle to the Romans, where St. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (that is, into a participation of the *death* and *merits* of Christ, through which also we *die* unto sin.) "Therefore we are buried with him by baptism into death."|| In *baptism* is the first formal solemn death unto sin, in the *plenary remission* of it; which

\* John iii. 3, 5. See Regeneration Stated.

† Acts ii. 38.

‡ Acts ix. 6.

§ Acts xxii. 16.

|| Romans vi. 3, 4. See Wolfius in loc.



comes to the same as to say, that there also *commences* our *justification* entire: all before was but preparatory to it, as conception is to the birth.\*

The same St. Paul says: "By one spirit are we all baptized into one body."† Now if we are first *incorporated* into the *mystical* body of Christ by *baptism*, it is manifest that we are there also first *justified*: for no man strictly belongs to Christ till he is incorporated; neither is any one *justified* before he is incorporated, and made a member of Christ, a citizen of heaven.

St. Paul also says: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."‡ Words very observable, as plainly intimating, that ordinarily a person is not made a child of God by *faith*, till that faith is *exerted* in, and perfected by *baptism*. *Faith* in adults is the hand whereby they receive the privilege of *adoption* and *justification*; while the sacrament is the hand whereby God dispenses it.

God is the donor, and he can dispense the grace to some without *faith*, as to *infants*; and to others without *baptism*, as to martyrs principally, and to catechumens prevented by extremities: but still the *ordinary* rule is, first to dispense it upon a *true* and *lively faith*, sealed with the *stipulations* mutually passed in *baptism*.

So again, we read in the Epistle to the Ephesians as follows: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word;"§ that is, by the words used in the form of *baptism*, as St. Chrysostom interprets.|| If then *baptism* is the ordinary instrument whereby Christ *cleanses* the members of his church; by the same he must be supposed to *justify* them; as *cleansing* and *justifying* are words of like import, in this case, meaning the same with *remission of sins*, which is one great part of *justification*.

St. Paul elsewhere speaks of his new converts, as "putting off the body of the sins of the flesh by Christian circumcision," that is, baptism, "buried with Christ in baptism, and risen with him through the faith of the operation of God,—having all their trespasses forgiven them."¶ What is this but saying, that they were *justified*, instrumentally, by *baptism*? The same thing is, at the same time, said to be brought about by *faith*,\* (which is indeed the instrument of *reception* on man's part, as *baptism* is of conveyance on God's part, (but still that very *faith* is supposed to be exerted in, and completed by *baptism*, before it *justifies*, so far as it does *justify*).

\* *Fiunt ergo inchoationes quædam fidei, conceptionibus similes: non tamen solum concipi, sed etiam nasci opus est, ut ad vitam perveniatur æternam. Augustin. de Divers. Quæst. ad Simplic. tom. vi. lib. i. p. 89.*

† 1 Cor. xii. 13. See my Review, &c., vol. vi. p. 269, &c.

‡ Gal. iii. 26, 27.

§ Ephes. v. 25, 26. Significatur heic omnino Baptismus, verbo junctus, tanquam instrumentum purificationis. Wolfius in loc. Compare Pearson on the Creed, art. x.

|| Chrysostom in loc. tom. xi. p. 145, item Damascen. in loc. Op. tom. ii. p. 190.

¶ Coloss. ii. 11, 12, 13. See Wolfius in loc. Wall's History of Infant Bapt. part i. c. 2. Defence, p. 269, &c. Blackwall, Sac. Classics, tom. ii. p. 189.

\* Δία τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ. Ea inferitur efficacia et virtus Dei. quæ fidem in Colossensibus procreavit, similis illi, qua Christum excitavit ex mortuis. Wolf. in loc.

I proceed to a noted text in the Epistle to Titus: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;—that being justified by his grace, we should be made heirs according to the hope of eternal life."\* It is manifest, by comparing the three verses together, that *baptism* is here made the mean through which, or the instrument by which, the *Holy Spirit* of God worketh *regeneration, renovation, and justification*; and that *justification*, the last named, is, in order of nature, (though not in order of *time*,) the last of the three, as the result of the two former, in the same work of grace, in the same federal solemnity. It may be noted by the way, that *baptism*, in this text, is not considered as a work of man, but as an *instrument, rite, or federal transaction* between *God and man*.

In the Epistle to the Hebrews, we read thus: "And having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith,"† &c. In these few words are pointed out the *meritorious cause* of our *justification*, expressed by the sprinkling, viz. with the *blood* of Christ, in allusion to the *blood* of *ancient sacrifices*; the *instrumental mean* of conveyance, *baptism*, expressed by the washing of our bodies; and the instrumental mean of reception, expressed by the word *faith*. The *merits* of Christ, applied in *baptism* by the spirit, and received by a lively *faith*, complete our *justification* for the time being. I know not whether the apostle's here laying so much stress upon our *bodies* being *washed with pure water* might not, among several other similar considerations drawn from the New Testament, lead the early fathers into a thought which they had, and which has not been so commonly observed; namely, that the application of *water* in *baptism* secured, as it were, or sealed the *body* to a happy *resurrection*: while the spirit more immediately secured the *soul*; and so the *whole man* was understood to be spiritually *cleansed*, and *accepted* of God, in and by *baptism*.‡ They had also the like thought with respect to the *elements* of the *other sacrament*, as appointed by God for *insuring* the *body* to a happy *resurrection* along with the *soul*.§ Whether that *ancient rational* of the *two sacraments* be not, at least, as good as any *modern* ones, I leave to be considered, and pass on.

St. Peter says, "Baptism doth also now save us; not the putting away of the filth of the flesh, but the answer [stipulation,] of a good

\* Tit. iii. 5, 6, 7. Compare Regeneration Stated, upon this text. De Baptismo hæc accipienda esse Patres crediderunt:—nec aliter interpretes recentiores tantum non omnes. Wolfius ad loc. † Heb. x. 21, 22, 23.

‡ The thought is thus expressed by an eminent father of the second century:

*Corpora enim nostra per lavacrum illam quæ est ad incorruptionem unitatem acceperunt; animæ autem per Spiritum: unde et utraque necessaria. cum utraque proficiunt ad vitam Dei, &c.* Irenæus, lib. i. c. 17. p. 208 edit. Bened. Compare Tertullian de Baptismo, c. iv. p. 225. De Anima, c. xl. p. 294. Cyrill, Hierosol. Catech. iii. p. 41. Nazianzen. Orat. xl. p. 641. Hilarius, Pict. in Matt. p. 660. edit. Bened. Nyssenius, Orat. de Bapt. Christi, p. 369. Cyrill. Alex. in Joann. lib. ii. p. 147. Ammonius in Catena in Joann. p. 89. Damascen. de Fid. Orthodoxa. lib. iv. c. 9. p. 260.

§ Irenæus, lib. iv. c. 18. p. 251. lib. v. c. 2. p. 293, 294. Tertullian de Resur. Carnis. c. viii. p. 330. Cyrill. Hierosol. Mystag. iv. p. 321. Paschasius de Corp. et Sang. Domini, c. xix. p. 1602.

conscience towards God, by the resurrection of Jesus Christ."\* What I have hereupon to observe is, that baptism *saves*: that is, it gives a just *title* to salvation; which is the same as to say, that it conveys *justification*. But then it must be understood not of the *outward washing*, but of the *inward lively faith*, stipulated in it and by it. Baptism concurs with *faith*, and *faith* with *baptism*, and the *Holy Spirit* with both; and so the merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case; but it must be a *contracting* faith on *man's* part, contracting in form, corresponding to the *federal* promises and engagements on *God's* part: therefore Tertullian rightly styles baptism *obsignatio fidei*,† *testatio fidei*, *sponsio salutis*,‡ *fidei pactio*,§ and the like.

There is yet another very observable text, which might have come in, in its place; but I chose to reserve it to the last, for the winding up this *summary view* of the *Scripture doctrine* on this head. It runs thus: "Such were some of you: but ye were washed," (*viz. in baptism*), "but ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the spirit of our God."|| I think it better to render it *were*, or *have been*, than *are*, as best suiting with the *original*, and with the *were*, just going before; but the sense is much the same either way. Here are *three concurrent causes* of *justification* (together with *sanctification*.) mentioned together: *viz.* the *meritorious cause*, the *Lord Jesus*; the *efficient* and *operating cause*, the *spirit of our God*; and the *instrumental* rite of *conveyance*, *baptism*. From these several passages of the New Testament laid together, it sufficiently appears, not only that *baptism* is the *ordinary instrument* in God's hands for conferring *justification*: but also, that ordinarily there is no *justification* conferred either *before* it or *without* it. Such *grace* as *precedes* baptism amounts not ordinarily to *justification*, strictly so called:¶ such as *follows* it, owes its force, in a great measure, to the *standing virtue* of *baptism* once given.\*

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SELECTED BY A LADY—(From Melville's Sermons.)

A taste has been created for powerful excitements; excitements which from the nature of the human constitution, must of necessity be short; and this has served to produce on the minds of many the imposition that religion is making no advancement, if there is not a great commotion.

But this unhealthy state of things it is believed is working its own cure. It is too contrary to the spirit of the gospel to be lasting. There is already a disposition manifest, "to ask for the old paths, where is the good way, and to walk therein;" and to turn to the apostolic standard of Christian character and life. "Be ye steadfast, unmoveable, always abounding in the work of the *Lord*."

"It seems to be the ordinance of heaven, with respect to our present state of being, that on many subjects connected with our moral

\* 1 Pet. iii. 21. See my Review. vol. vii. c. xi. p. 318.

† Tertullian de Pœnit. c. vi. p. 125. Conf. de Resur. Carn. c. xlviii. p. 355.

‡ Tertullian de Bapt. c. vi. p. 226. § Tertullian de Pudicit. c. ix. p. 562.

|| 1 Cor. vi. 11. See Wolfius in loc. Bull. Op. Lat. p. 411, 422.

¶ Vid. Augustin. de divers. Q. ad Simplic. tom. vi. lib. i. p. 69, item epist. cxciv. p. 720, and compare Regeneration Stated.

\* Vid. Augustin. de Nupt. et Concupisc. tom. x lib. i. p. 295. Compare my Review, &c. vol. vii. p. 240, 241.



nature and immortal destiny, we should be left in ignorance, or see but darkly, that so we may be disciplined into docility and faith, and thus prepared for the clear perceptions of the perfect day. Revelation therefore comes in aid of our own powers, and not to supersede their use; to help us on so far, that we may see with certainty what is our duty, and where lies our happiness, leaving the great complement of our little sum of knowledge to be made up in other worlds."

"Whatever may be thought of the opinion which has been supported with great learning and ability, that St. Paul himself preached the gospel in Britain, and ordained a Bishop here before there was any in Rome; so that the Anglican Church would be older than the Roman; it is at least certain that Christianity made its way in these Islands at a very early period; and that when the missionaries of Rome visited our shores, they found a Christian Church already established, a Church where Bishops refused submission to the Pope—though in process of of time that submission was yielded—on what principle, then, it is to be maintained, that the English Church was so integral a portion of the Roman, that there could be no separation without the guilt of *schism*? The English Church hath been independent, governed by its own officers, and having no connexion but that of common brotherhood with other parts of Christ's visible—body (or Church.)"

#### ADVICE OF CHARLES 1ST. TO HIS SON.

"I entreat you as your father, and your king, that you will never suffer your heart to receive the least check against, or disaffection from the true religion established in the Church of England—I tell you I have tried it, and after much search and many disputes, have concluded it to be the best in the world, not only in the community as Christian, but also in the special notice as reformed: keeping the middle way between the pomp of superstitious tyranny, and the meanness of fantastic anarchy."—*Southey's Book of the Church.*

[We regret that this article was not received in time to be placed among the original articles.]

FOR THE GOSPEL MESSENGER.

#### THE CHURCH.

Christians generally, do not entertain just conceptions concerning the Church, or realize that peculiar and intimate relation which they sustain to it. The vague and unsatisfactory manner in which they discourse on its principles and polity; and the want of an affectionate regard, too often manifested, for its various interests corroborate this remark. The Church of Christ rests on certain grand principles—principles unchanged by time or place. Its ministry is divine in its origin—coming directly from Christ, through his apostles and successors—holy in its character, and glorious in its results. Its unity as a body is proclaimed by the inspired penman in symbolic language. It is a building framed; a spiritual house; a city of the living God; a fold under one shepherd; a family under the care of one master; a body composed of many

members; a kingdom of which Christ is the sovereign. It is not my purpose, however, to enter on a discussion of these principles and doctrines. They have been unfolded, and established with convincing proof to the unprejudiced and reflecting mind. The ministry has been favored with distinguished talents, enlightened zeal, and pure devotion, so that it is not because the light of truth has not beamed forth in its bright and holy effulgence, that the human mind is so dark; it is because of a refusal to admit the light, because men love darkness rather than light, and even Christians often remain satisfied in a state of doubt and uncertainty, and sometimes of utter ignorance of some of the truths affecting the character and stability of the Church, and the wisdom of its glorious head.

The time has fully come when churchmen should study the principles and polity of the Church, and know of a truth that they belong to the Church of the living God.

The present, is an age, when popular impulse seems to move the springs of action, and public opinion is the law, and Christians, unless they are well grounded in the faith, are in danger of leaving their appropriate sphere of duty, and of acting in concert with an unhallowed influence. The Church has been established for the renovation of the world. And by its ministry, word and ordinances, under the divine blessing, the purposes of God will be accomplished.

Christians, from the nature of their relation to the Church, are under the most solemn obligation to labor for its highest welfare. Among the various duties which result from this obligation, I desire to notice one which seems to have passed from the recollection of many—the duty of observing a sincere and constant regard for the character of its members. We may say that we highly venerate its interests, and are willing to deny ourselves for their promotion, but this is really inconsistent with the practice of indulging in unhallowed criticism of its members. Especially, is the ministry invested with that sacred character which should close the lips of calumny and reproach. He who jests with the character of the ministers of Christ, is in danger of the judgment of heaven. Whatever is done to them, is done to their master; and his displeasure will certainly be visited on those who seek to make sport of their frailties, or take pleasure in publishing their faults to the world.

Not only in the nature of things does it become necessary for Christians to protect one another's character, and especially that of the ministry, but they are under solemn vows to do it. These vows were witnessed by men and angels—they are registered in heaven, and will be met at the great day of final account. We may quiet our conscience now by plausible excuses, but then none will avail. We must stand acquitted or condemned; acquitted, because of our unceasing efforts made in sincerity and truth to keep our vows—or condemned, because they have been neglected, broken, and forgotten.

Christians, then, should evince an invincible spirit of hostility to that intercourse in life, in which individual character becomes the theme for remark and censure. Personal piety, and the great interests of the Church, demand it. Who can expect to advance in holiness, have his thoughts occupied with God and eternity, and his affections supremely

exercised on spiritual objects, if subject to this influence; and probably less will be accomplished for the welfare of Zion. No sympathy can be felt for her destitution, no ardent aspiration, that her great and glorious king would come in majesty and power, and leading her from conquest to conquest, till the whole world shall receive her blessing. To profess Christianity is one thing; and to live in accordance with its principles quite another. And although the sacred temple may witness our vows and devotion, we are unworthy members of the Church, unless we keep ourselves unspotted from the world.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

But it is not only in this particular, that many fail in doing their duty—a remark more comprehensive is warranted, that Christians generally do not *faithfully perform* the *various duties* growing out of their obligation to the Church. They do not feel that interest, and manifest that zeal which they should. The prosperity of the Church should ever present to the Christian a subject of the highest interest. It involves the character of its great and glorious head—reflects the excellency of his attributes—his infinite condescension and unspeakable love. The illustration given us in the natural world of his infinite wisdom and benevolence, although it excites our admiration, and calls for universal praise, is infinitely surpassed in the plan of redemption—the establishment of a Church on earth, in which by his word and ministry the dead are raised to spiritual life—so that the spirit once bound in fetters too strong for human power to sever, becomes free in Christ Jesus, and can contemplate the future not as concealed in darkness, or marked with all the horrid features of despair—but as an unclouded day—the firmament bright and all serene—and where he will find universal love, and join in all the high praises of the heavenly host, to him who sitteth on the throne and the Lamb forever.

The prosperity of the Church presents a subject, not only of the highest interest to the Christian, but one which should engage all the energies of his soul. It is the grandest object for human effort. We labor for the attainment of earthly goods—seek the honor and applause of the world, but these are objects unsatisfactory, and their pursuit so full of danger, that the earth might be filled with lamentation and mourning, because of the victims offered to avarice, pride and ambition. But the interests of the Church are all ennobling in their influence. They give new vigor to the mind—call forth those affections of the heart, and awaken those desires which seek after the restoration of that image which was lost in Paradise. They lead from the contemplation of the present state to the future, from this lower state of being, where imperfection and sin remain, to that of a higher, a purer, where absolute perfection dwells, and where the Sun of Righteousness is the light thereof, and where the immortal spirit will forever be receiving increased expansion to its powers in the contemplation of the character and verity of God. He who cares for the interests of the Church, and seeks their promotion,



is more happy in his circumstances than all the world beside. His mind is conversant with themes adapted to its immortal nature, and which convey heavenly joy and transport to his soul.

The dangers attending all other pursuits in life, are not to be found in this. The more we are consecrated to the cause of truth and righteousness, the safer we are from all the calamities. We have not only a surer guarantee of divine protection, but our habits of thought and feeling become a shield, and if we are courageous in the Christian warfare, we shall be clothed with an armour to resist all the fiery darts of the adversary. It is a truth ever to be remembered, that the path of duty is the path of safety. We are not only safe amid all the vicissitudes through which we pass in our onward course, but at the close of life—that period which is often clothed with terror, and fills the soul with dread, there is safety there; for although the passage to the tomb is dark, there is a friend who has gone before, who has dwelt in its silent mansion—who has risen again to life and glory everlasting. He will be our guide to conduct us from this scene of suffering and death to the Paradise of God.

Who, then, feels that the great end for which he lives is the prosperity of the Church? There need be no difficulty in answering this question. Conscience, that faithful monitor within, will respond, and it is the witness of God to us all. Do we consider any interests paramount to the interests of the Church—any cause so commanding in its claims, and so glorious in its results? Does it engage more of our thoughts, and the energies of our souls, than any other cause? Or do we merely compliment it by our presence in the sanctuary, and our forms of devotion? The Christian is not known so much by his profession, as by his life. It is his daily walk and conversation that stamp his character, and furnish the account for the judgment—his observance of prescribed duties will not avail him—his religion must be interwoven with all his acts. And when this is not the case, it is conclusive proof that he is not living for the prosperity of the Church.

Christians should awake and perform their vows to God. The love of the Saviour demands it—his Church militant demands it—the world demands it, and the multitudes going down to the gates of eternal death, will witness to the condemnation of all who continue their apathy and indifference to the Church.

“Pray for the peace of Jerusalem; they shall prosper that love thee: Peace be within the walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, peace be within thee, because of the house of the Lord our God I will seek thy good.” H.

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#### FACTS RESPECTING CHRISTIAN EDUCATION.

From Rev. Dr. M’Vickar’s Address.

—Infidel France had tried the experiment without our advantages. She framed her university expressly on the model of that of the state of New-York,—the principle, education without the gospel,—and, as we well know, she soon reaped the fruits in revolution and blood. Godless science being its fairest product; its foulest, and that which even now poisons all her prosperity, a blasphemous and licentious literature. But it may be, Dr. M’Vickar went on to observe, that this separation is still

among the essential principles of Protestantism. Not so. Though Protestantism fell from the high and true principle, that the Christian education of all its members is part and parcel of the Church's duty and office, still among Protestant States, our country alone acts openly on such neglect; and among the Protestant sects in it, our Church stands foremost in that charge of sinful negligence. To judge this, let us look at the familiar statistic returns of education in our country.

How many colleges, it may be asked, has our Church or churchmen been able or dared to add during its sixty years of proud, successful independence, a period during which our population has quintupled, and our wealth grown tenfold! Three only! Only three small unendowed, trembling institutions,—Washington College, Connecticut; Geneva, New-York; Kenyon, Ohio. Out of the ninety-five incorporated Colleges reported as in existence within the United States, what proportion have we, churchmen, in our hands? Five! less than the least, lower than the lowest—not one-third of the Romish Church; less than the Baptist; one-tenth part of the Presbyterians; inferior even to those whom we repute to be despisers of learning—the poor Methodists—Christians whose contributions are in copper, whose gifts into the Lord's treasury are thrown in by mechanic hands, yet who, through an honest zeal and devotion to a good cause, have done more for Christian education in our country, than a Church that, like ours, boasts of itself, truly perhaps, but sinfully, that it is 'rich and increased with goods,' but which certainly *might*, and as certainly *should*, take the lead in that noble race, where it is now found to lag behind, the feeblest and the last. And whence the cause of this inferiority? Churchmen fear the charge of sectarianism from the people. Let them fear, rather, the charge from God of neglecting their Christian duty. But whence the fear? Is it from those who act boldly and openly on that very principle which the Church thus dreads the imputation of? This were absurd. All others have their Colleges. Why not, then, Churchmen. The charge of sectarianism hurts not them. Why should it hurt us? All others do their duty in this matter, let us then do ours. How groundless, moreover, this fear, is evident from the acknowledged popularity and the growing influence of the private schools around us, where this union of the Church with education is openly (professed) and faithfully carried out. The more fully we find that the Church is imbedded into their system of instruction—with the more confidence does the public regard it—and so, too, would it be with our high seminaries, if the Church would as faithfully do its duty in that department of education, as many of its individual clergy are now doing in the lower. The principle is the same, and the result will be the same. Let then the Church go on as God opens to it the door, to resume its rightful and primitive place in the education of its members, and to fulfil its bounden duties to that world of sin—of which it, and it alone, is the salt and conserving principle—and a blessing, earthly as well as heavenly, will rest upon it; confidence instead of suspicion will be the feeling of society towards it; and tenfold influence over its members, where it shall become thus identified, as we have seen the Romish Church this night exhibited, in the West, with all the tenderest and best associations of the heart and understanding.—*Journal of Christian Education.*

## SUNDAY SCHOOLS MISUSED.

From the Journal of Christian Education.

It will be readily admitted, that if God prescribe a mode as well as end, it is as obligatory to follow the one as to aim to effect the other. Now we appeal to *apostolic practice*, to show that the work of religious instruction is to be done by parents. Jesus bade his apostles feed his lambs; and what is the mode of compliance adopted by the apostle Paul? Precisely that which we would have his successors of every grade to follow at the present day. He saw that "*it is written*," "and these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto *thy children*," &c.: and catching hence his *instructions* as to the means to be employed, he does no more than frame the paraphrase, "*ye fathers, bring up your children in the nurture and admonition of the Lord*;"—that is, he seeks to perform his duty through the instrumentality of parents. But where are fathers now in *our* attempts to train the young to virtue? What place do they occupy in the provisions of the much abased Sunday-school system? And how is it that our non-Episcopal brethren, when they wish to express their pleasure at our attention to the religious teaching of the young, have been led to suppose that we regard the Sunday-school as the nursery of the Church? That Episcopalians do not so regard it, we appeal to the Book of Common prayer: but in the act of doing so, we are obliged to own that the appeal is from our *practice* to our *principles*. Our *Prayer book* speaks to us of the educational province of "fathers and mothers," of "godfathers and godmothers." It recognizes the inalienable obligation of parents and the divine institution of the family. In our general practice these are almost totally forgotten. When shall there be an end of this baneful inconsistency? It rests with our parochial clergy to answer this question. The work of reform and improvement in education is mainly in their hands. The task is theirs to bring back our educational arrangements into harmony with the prescriptions and usages of the Church and the unalterable injunctions of the inspired volume. Are we asked, how they may do this? We borrow our reply from Bishop Ives:—they must exert themselves to revive "in each Episcopal family the ancient, the gospel discipline of baptized children;" and with the most unfeigned and thorough conviction of its truth, we would add, in the language of the same prelate, "until this be effected, the God of the covenant will leave his people in scarceness." Our ministry may have their Sunday-schools and their parish schools, their bible and catechetical classes, but they must assuredly find that the work will not prosper in their hands, until they set a proper value on parental agency, and comply with the *command* of God for its employment.

FOR THE GOSPEL MESSENGER.

## BAPTISMAL FONT.

*Messrs. Editors*:—The last clause in this extract (from the Churchman,) could not but remind one of the very appropriate ancient font now at St. Michael's Church:—"In your paper of January 25th last, you give an account, taken from the British Magazine for December, of a new



church at Skipton, Yorkshire, England, which it is there stated, "is an object of interest to all Churchmen, from the restoration of primitive order which appears in its interior arrangements." Whatsoever may be thought of *some* of those arrangements, I was particularly struck with the propriety of that which is thus described: The font stands under the tower at the west end, which is open to the church. *It is large enough for immersion*, and is used by means of the water drain, which was made in all the original fonts as in this. It is perhaps not generally known that the use of a basin (however ornamentally made, in stone ware, or otherwise) is peremptorily forbidden by the canons of the Church of England; those of 1571, desiring expressly that in all churches shall be used 'fons non pelvis,' the '*font not a basin*;' and those of 1603 (canon 81) saying, 'we appoint that there shall be a font of stone in every church and chapel where baptism is to be administered; the same to be set in the usual places, *in which only font the minister shall baptize publicly*.' The cover is of carved wood, a canopy set on early English arches; and it rises up off the font into the tower by means of a balanced weight above."

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#### STORMY SUNDAYS.

The humble worshipper of God particularly regrets unpleasant weather on the Lord's day, not only because it may prevent him from repairing to the public Sanctuary, but because it affords an agreeable pretext for absence to those who are ever ready to avail themselves of the slightest hindrance.

That there may be times, when those who live at any considerable distance from Church, are necessarily prevented by storms from attending, every one is willing to admit. But that *so many* are *so often* prevented by this cause, as the thinness of some of our congregations in stormy weather would indicate, cannot be believed. Excuses, it is to be feared, are sometimes sought after, to quiet the conscience under neglect of public worship. Many remain quietly at home, when there is *only an appearance* of a storm. The clouds look dark and lowry, the sky is over-cast, a strong east wind prevails, and all these signs together, strike sufficient alarm, "it's too bad to turn out." But what is most remarkable, how speedily those fears vanish! On Monday morning, *perhaps in an actual storm*, these same persons may be seen riding miles in the prosecution of their worldly business, caring naught for the rain, and apprehensive of no injury to their bodily health. And why is this? Is it not because they feel more desirous of meeting their worldly engagements, than of rendering service to their Maker?—*Chronicle of the Church.*

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*A good Prayer.*—We were sailing into the bay, I thought there was a moment of leisure; and leaning over the bulwark of the forecastle, I took off my hat, and covering my face with my hat, I secretly breathed out a prayer: "Lord, into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth; thou hast the issues of life and death; as all events are at thy command, I leave myself entirely at thy

disposal; and if I shall be killed, take care of my family; save my soul, and receive me up into thy glory, O Lord, through Jesus Christ, my Lord and Saviour. *Amen.*—You see, sir, there is retirement in a hat."—*Banner of the Cross.*

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## POETRY.

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(SELECTED.)  
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### SATURDAY EVENING.

BY BULWER.

The week is past, the Sabbath dawn comes on,  
Rest, rest, in peace—thy daily toil is done,  
And standing as thou standest on the brink  
Of a new scene of being, calmly think  
Of what is gone, is now, and soon shall be,  
As one that trembles on eternity—  
For sure as this now closing week is past,  
So sure advancing time will close at last—  
Sure as to-morrow, shall this awful light  
Of the eternal morning hail my sight,  
Spirit of good! on this week's verge I stand,  
Tracing the guiding influence of thy hand,  
That hand which leads me gently, calmly still,  
Up life's dark, stormy, tiresome, thorny hill,  
Thou, thou in every storm has shaltered me  
Beneath the wing of thy benignity;  
A thousand graves my footsteps circumvent,  
And I taste—thy mercies monument!  
A thousand writhe upon the bed of pain,  
I live, and pleasure flows through every vein.  
Want o'er a thousand wretches waves her wand,  
I, circled by ten thousand mercies stand,  
How can I praise thee Father! how express  
My debt of reverence, and of thankfulness,  
A debt that no intelligence can count,  
While every moment swells the vast amount;  
For the week's duties thou hast given me strength,  
And brought me to its peaceful close at length,  
And fain my grateful bosom fain would raise,  
A fresh memorial to thy glorious praise.

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## RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture at St. Stephens' Chapel.*—That for January was delivered at the regular time, by the Rev. the Rector of St. Peter's Charleston. The subject was the Mission to Marden. The amount collected was \$40.

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The Spirit of Missions for January, besides the correspondence of eighteen Domestic, and two Foreign Missionaries, contains an account of a portion of the Nestorian Christians, very interesting as

showing their sound views and devotional feelings, contrary to the general opinion that true doctrine, and a right spirit, are not to be found among the oriental Christians. Take these specimens: "Soon after the priests left my room, one of the Nestorian bishops came in to condole with us. Among other things, he remarked, 'true, it was your only son and child, but that, too, was God's only Son with whom the Father parted that he might come into this world and die for us.'" \* \* "The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added, that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer, that God would prepare him to live to his glory, and die in peace. The external conduct of this priest is entirely correct, his character extremely amiable, his deportment habitually serious, and his conscience apparently very tender. His solicitude and efforts for the improvement and salvation of his family and people, are also interesting." Their funeral service has this beautiful remark: "Death is a cup of which all must taste. The Saviour said, if it be possible let this cup pass from me; yet thy will be done. He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too, say, when this bitter cup is presented to us, in the removal of dear friends, thy will, O Lord, be done. Adam, where is he? He tasted this cup, Abel, the righteous, where is he? He tasted this cup." A Domestic Missionary writes: "On last Lord's day evening I married a couple in church, after the old fashion of having a sermon on the occasion; and aisles as well as pews were all filled, and many had to go away for want of a standing place." This "old custom" is quite a new one to us. \* \* "I have the promise of a bell from my mother in South-Carolina, and \$50 more from a gentleman of this place, for the church which we hope to build next year." The African Mission is in a promising condition: "Seven years ago there was not one school, or one child under religious instruction; now there were seven schools in operation, giving instruction to upwards of two hundred children, and the people of the towns where these schools were located, were hearing the glad tidings of the gospel. He would predict, that in less than seven years more, the whole Grebo people would receive the gospel." A hint is given about sending "an agent to remind the friends of the missions that funds are required." The expenses of the agent often absorbs all his gatherings. Cannot the Churches be as well reminded by a letter? We presume no agent will be sent to a congregation which has a system strictly observed for raising contributions for missions, and year after year has paid in its due proportion to the *general* society. It should be recollected there are diocesan societies, and other objects of piety and charity claiming the beneficence of the Churches. The amount reported, as collected during the month, is for Domestic Missions \$2023—of which \$355 from South-Carolina; for Foreign \$1198—\$125 from South-Carolina.

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*Parochial Schools.*—In the Journal of Christian Education for Jan., is a full account of the opening of the Male Parochial School of All-Saints Church, New-York. The Parochial School for St. Philip's Church, Charleston, before the revolution, had for its master, at one time, the



assistant minister of that Church, and such is the arrangement in the school before us, an excellent one, if there be not otherwise full employment for the assistant. Nothing can be more instructive and interesting than the regulations for this school, the consecration of it by the Bishop, the prayers and the addresses on the occasion. We make no extracts, because we wish every member of the Church to read the whole, meditate upon it, and help forward a like school in his own parish. It will be a blessed day for Christians, and all men, when the union of church and school is restored.

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*Jubilee College.*—The preparatory department of this institution will be opened for the reception of students on the first day of Jan., 1841.

The following extracts from an address made by Bishop Chase, will be explanatory of the character of the institution:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitting efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

*Terms.*—Board and tuition about \$100 per annum. The subscribers to Bishop Chase's institution, are respectfully informed that the amount of their contributions will be received by Mr. Edward Blake, at the Bank of South-Carolina, and transmitted to the Bishop's agent at New-York, F. De Peyster, Esq.

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*Georgia.*—By a private letter from this diocese, we are informed that a donation of seven hundred acres of land, including the buildings erected at the Springs near Macon, (the whole purchased at the price of \$8500,) has been made for the purpose of establishing an Episcopal Institute, under the charge of the church, and to be conducted by one of the clergy.—*Ch. Rec.*

*The Sabbath.*—We learn that the citizens in the towns on the route of the Providence Rail-Road, being grieved that the cars run on the Sabbath, petitioned the Directors that the Sabbath train might be discontinued—which request the Directors, very much to their credit, promptly agreed to.

*Reminiscences.*—Yesterday, November 26th, was just ten years since the consecration of Bishop B. T. Onderdonk. Being in company with him, and having a fondness for such things, I requested his aid in drawing up such statistics as will throw light on the history of this Diocese during the ten years of his administration. With this request he kindly complied, and I have thus been enabled to collect the following data, which I send you for publication, supposing that they may also prove interesting to my fellow members of the Church.

At the time of the Convention in October, 1830, at which Bishop Onderdonk was elected, the Diocese, then comprising the entire State of New-York, contained 127 clergymen, and 177 congregations. It now, comprising about half the State, contains 188 clergymen, and 153 congregations. The Bishop during his Episcopate has assisted at the consecration of 6 Bishops; has ordained 177 deacons, and 138 priests; consecrated 107 churches; and confirmed 11,232 persons. Of the present clergy of the diocese, 58 have been ordained by Bishop Onderdonk, both deacons and priests, 16 deacons only, and 13 priests only. Total number of the present clergy of the diocese, ordained by the present Diocesan, 87.

Of the 127 clergy who belonged to the diocese at the time of the Bishop's election, 57 now belong to it. And 20 clergymen of the diocese have died during his Episcopate.

Bishop Onderdonk is the seventh in the order of seniority in the house of Bishops—there being in that house six members who are his seniors, and twelve who are his juniors.—*Churchman.*

*New and altered Churches.*—"While one new Church (says the British Critic) is built like a Church, twenty are built like theatres or conventicles. While one new Church is furnished with a "decent font of stone" in the customary and most significant situation, twenty are built without a font at all. Year by year edifices are being swept away from the earth, and from the memory of man, which were perhaps inconvenient enough for "Protestant worship," i. e. preaching, but which by their arrangement and proportions testified to other holy uses once in as great request. Ancient buildings, which have survived eras of blood and centuries of neglect, the torch, the axe, and the damp, have at once been stripped of every trace or semblance of antiquity by some busy young clergymen, whose warm poetic fancy had been early possessed with the fair ideal of a new city or watering-place Church. The old oak seats, wide apart with low backs, in the nave, and three or four remaining stalls in the chancel, the wide middle aisle, the last wreck of the screen once gorgeous with tracery and painting, the huge bowl of the font, which looked of course clumsy enough, robbed in some former havoc of its original stand, and cover canopy, yet had been piously rein-

stated on a base of stone,—all these, not to speak of various marks and apertures in the walls, which, although understood only by the ecclesiastical scholar, yet told of antiquity to all, have in the course of our own short memories been effaced with a diligence and carefulness which no zeal of ours in restoration can pretend to vie with." \* \* "The very first thing a fussy conceited young clergyman does on entering upon a Church, after he has introduced a new collection of psalms and hymns, and stopped the Wednesday and Friday morning prayers, is to remove the pulpit five yards forwards, or five yards backwards, or somewhere or other, so as it be a change. Church-wardens would be wise to provide moveable pulpits on wheels for these gentlemen, such as the friars used to take about with them, so that each new curate or incumbent might preach from what part of the Church most suited his fancy, without the carpenter being wanted. Such a plan would also enable the curate to try every situation in the Church, either with the view of finding by experiment which was best for a permanence, or of giving every part of the congregation in turn the advantage of a near sight and hearing of the preacher."

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*Judicious and pious liberality.*—The Rev. Mr. Slade's parishioners (we are informed by the British Critic,) had subscribed £500 to present him with some testimonial of their affection, and gratitude for his long-continued labors. With a good taste, which we should rejoice to see imitated by every clergyman in the kingdom in the like happy circumstances, he diverted the stream of generosity from himself, from his own dining-table or drawing-room, to the honor of that Master and that Church, whose servant he was. On being waited on by a committee of the subscribers, and requested to make choice of the particular public object to which he wished the fund to be applied, he proposed the building of a new Church and school in a populous and neglected suburb of Bolton, and himself led the way with a large subscription. On this occasion he delivered an address, from which we take the liberty of making the following extract:—"It is the individual members of our Church, by whom, on principle, the Church should be chiefly extended and maintained." \* \* "There must be on the part of her sons and daughters a spirit of generosity and beneficence; some sacrifices must be made for her; some gifts bestowed, which may deserve the name of a sacrifice; not by the opulent only, but by *all classes*, according to their power. If this be not done liberally and nobly, it will be vain to cast reproach upon our enemies; the reproach will belong to ourselves; the Church will have dwindled and decayed by the negligence, and parsimony, and ingratitude of her own children."

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*The Missionary Language.*—The students in the missionary seminary at Baste call the English language the missionary language; and well they may. The present population of the British empire, including its kingdoms, colonies, and dependencies, is 150,000,000, comprising, 4,457,000 square miles. The area of the Roman empire, at the summit of its glory, is estimated by Gibbon at only 1,600,000 square miles. What a comparison might this fact suggest between the field of missionary enterprise now, and that of the world in the time of the apostles!



Among the whole of this vast population the English language is sprinkled at intervals; it prevails to a great extent in the British possessions in India, and on the continent of New Holland; the two mightiest Protestant nations of the earth speak it as their native tongue, the two nations more prominent than all others for their missionary exertions, which, indeed, is the grand fact pointed at in that destination of the missionary language; in South Africa, and on the western coasts of that dark quarter, there are settlements that speak it; it is found almost without exception wherever there is a missionary station in the world. It is like a great wall of intelligence running round the whole circuit of the missionary field, with strong towers rising up at intervals, so that in truth the watchman see eye to eye; they shall lift up their voice, with the voice together shall they sing, when the Lord shall bring again Zion. Whatever the multitude of different dialects to be encountered, this one missionary language in a manner encircles them all.—*Christian Witness.*

*Sound Doctrine.*—The directory for worship of the Presbyterian Church cautions clergymen against occupying so much time in the public service of the sanctuary with their *sermons*, as to interfere with the *more important* parts of prayer and praise. The wise framers of that directory doubtless had correct views of the relative importance of the various parts of public worship, but we question seriously whether nine out of ten of those who go to the sanctuary do not regard the *sermon* as the great object of assembling. *They go to hear the sermon.* If a distinguished man is to preach, they flock to the house where he is advertised. When the services are concluded, the *sermon* is the great theme of remark, by the way, by the fireside, or wherever friends who heard it, meet. The sermon is praised or blamed, and the enjoyment of the service proportioned to the pleasure which it has awakened. But if the object of the meeting in the sanctuary is to worship God, the highest enjoyment should be anticipated and found in the songs of his praise, and communion with him at the throne of grace. This is the worship of heaven. The believer's interest in the sermon will generally be graduated by the devotional feelings awakened and cherished while he prays and sings. The sermon will then be estimated, not by the beauty of its figures, the roundness of its periods, or the loftiness of its words, but by its truth, spirituality, pungency, and power to awaken the conscience and move the heart.—*New-York Churchman.*

#### CALENDAR FOR FEBRUARY.

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|---|-------------------------------------|
| 2. Pur. B. V. Mary.   | 14. Sexagesima Sunday.              |
| 7. Septuagesima Sunday.   | 21. Quinquagesima Sunday.           |
| 9. Anniversary of the P. E. Society for<br>the advancement of Christianity in S. C. | 24. Ash-Wednesday and St. Matthias. |
| 10. Convention of the P. E. Church.   | 28. 1st Sunday in Lent.             |

#### ERRATA.

Page 314, line 15 from top, after word "Chapel," insert in the neighborhood of the Bradford Springs in Sumter District; do., line 22d, &c., for "Conformation." read Confirmation; page 316, line 23d from top, for "peers," read pews; do., line 14 from end, for "Secretary," read Seminary.